





## Boston Recorder.

THURSDAY, MARCH 21, 1844.

ORIGIN, CHARACTER, AND LABORS,  
OF THE WESTMINSTER ASSEMBLY OF DIVINES.

No. 5.

## Reasons for the study of the Shorter Catechism.

II. We now proceed to present some of the more prominent reasons why the study of the Assembly's Catechism should be revived in every household. There is reason to believe that its use as a manual of instruction, has been discontinued, not only by those who have left the faith and fallen into fundamental and fatal error, but by many of those who hold the same system of belief, under the erroneous idea that Sabbath school instruction renders the study of the Catechism unnecessary. We observe then—

1. That it is well adapted to promote family religion. It is well, not only for the children, but for fathers and mothers, yea for the aged and infirm, to have brought before their minds, Sabbath after Sabbath, the great truths of the Christian religion: for certain it is that the more frequently they are explained, illustrated and contemplated, the dearer and more precious will they become.

2. A familiar acquaintance with a good summary of Christian knowledge, is of the greatest use towards gaining full and comprehensive views of revealed truth. Just as a person who has read an outline of a course of lectures is better prepared to reap advantage from their delivery, than one to whom the whole subject is new. By giving a general view of the ground to be gone over, and by establishing in the mind great leading principles, the particulars do not confuse or overwhelm him, but each goes to the support of the general principle it is designed to illustrate, and all become arranged in beautiful subordination and harmony. It is universally admitted in respect to secular subjects, that unless a process like this take place, no knowledge, properly so called, can ever be acquired—no thorough, satisfactory and available information on any subject, but only an indigested mass of isolated facts, which burden and perplex the mind, and render it ineffectual and useless. On the same principles, partly, books are prefaced by a table of contents, which presents to the reader, in a short compass, a view of what is to be done, and aids him in arranging and classifying the many particulars he meets with.

It is easy to see, therefore, of what great advantage, familiarity with a good summary of Christian doctrine must be, in reading the Scriptures and hearing the instructions of the sanctuary. Every chapter and verse in the word of God, every sermon, every proposition, every proof in a mind thus furnished, instantly takes its place under some general truth, with which the reader or hearer is already acquainted; like food received into a healthy system, it becomes nourishment and strength; and the truth thus supported, enriced and fortified by constant additions of religious knowledge, is embraced with a satisfaction and confidence which none can overthrew.

3. The prevalence of destructive errors at the present day renders the study of the Catechism by the young peculiarly desirable. Our fathers doubtless hoped that by plunging into the wilderness of the new continent, and becoming voluntary exiles from their native land, they should be able to secure their offspring against the contamination of error. But the heart of man is everywhere the same. By nature estranged from God, and averse to his service—not liking his ways, and ready to impeach the wisdom and goodness of his plans, it is a way, when unaided, in danger of swerving from the faith. Multitudes of others too, sprung from the Pilgrim stock, have come to enjoy our fair heritage, bringing with them the infidelity and irreligion of less favored lands, and tainting with their corrupting doctrines the minds of our youth. The consequence is, that in an age and country where freedom of speech is carried almost to the verge of licentiousness, the most pernicious and destructive doctrines are broached on every side, and no care or caution can guard the young against occasionally, at least, hearing them introduced.

Under such circumstances, a familiar acquaintance in early life with the great principles of the Christian faith, always desirable, becomes of the highest importance and most indispensable necessity. Error in doctrine is always a *seed*. It originates and survives only by overlooking, or forgetting or rejecting a part of divine truth. As for example, the Universalist contemplates the goodness of God, but disregards his justice. And therefore the best defence against its encroachments, the best preventive against its seductions, is an acquaintance with the whole ground of divine revelation; and this in early life can be secured in most cases only by means of a comprehensive summary, or in other words a Catechism.

Errors are now so numerous that it is impossible to say on what particular point, any of our youth will be in danger; and therefore it is well that they have thrown around them a shield which, by the divine blessing, can protect them against all.

4. The Catechism should be made familiar by the rising generation, on account of the not unequivocal signs, that in these last days and of this free land, we are to have a mighty struggle, and probably a final struggle for the great doctrines of the Reformation. It seems like a dream to find the man of sin, Babylon the great, the mother of abominations, the persecutor and murderer of the saints, evidently in the midst of us, controlling vast masses of ignorant foreigners, directing all their movements with military precision, marching them to the polls as one man, rearing its splendid cathedrals and its colleges, and by the contributions of Catholic Europe, at the most commanding points all over the country—enticing the prodigious, the imaginative and the young to its standard—and boldly contending that in this Protestant country, the Bible—the charter of civil freedom—the people's book to unchain which and wrench it from the exclusive hands of the priesthood, confessors have blood and martyrs perished! Yes, the struggle is drawing on; and we be to that community which is not well established in the great doctrines of the Protestant faith. And therefore would we have the Assembly's Catechism studied—carefully, faithfully studied, with its references and proofs, because it was drawn up by men who were themselves reformers, and who lived in an age when the swelling waves of that tremendous struggle at the era of the Reformation had not yet subsided; in order that when the storm draws on and the heavens gather blackness, the youth of our land, firm and undaunted like the fathers of old, may await the tempest, and triumph in the strife.

5. Is there not reason to apprehend, that in consequence of neglecting the Catechism, notwithstanding all the instruction received in the Sabbath school, our youth are growing up in ignorance of some of the fundamental principles of religion? Is there not reason to fear that there are many who cannot tell "what the chief end of man is?" who are not able to give any scriptural definition of justification, may, who cannot repeat the ten commandments or the Lord's prayer? No farther remark upon this part of the subject is necessary, except to say that it merits the most serious and anxious attention.

6. The revival of catechetical instruction is recommended by its *actual results*. It is not only a great scale; and with abundant success. What is the history of New England for a century and a half, but a striking monument of its effects. Those were the palmy days of household religion—when in many a town there was scarcely a house without a family altar—when children instead of growing up unrestrained and unchecked, were governed, sometimes it must be confessed with too much straightness; and made to obey (in respect to things there cannot be too much determination) when the father was the priest of the family, and recognizing his high obligation to God, was accustomed every Sabbath to collect his children and domestics, and commencing with the youngest, case them to repeat the Catechism, which he also had learned in his youth. No wonder that such fathers commanded the respect and veneration of their children; no wonder that when their heads were resting in the grave, their memory was cherished with deeper affection as years passed away; no wonder that such a household went out into the world deeply imbued with religious truth, firm against the enticements of error, pillars in the community, and witnesses for God. And in most of the cases in which these results did not take place, it was probably owing to formality or unfaithfulness, or both.

The days are past when the selection was accustomed to "go thro' the Town and examine the family's about catechism." (Woburn, Selectmen's Day book.)—when the Catechism was regularly studied in the public schools—when the clergymen catechized the whole youthful population—when parents felt it to be a great dishonor to have the reputation of neglecting to instruct their children in the Catechism; and they cannot be expected at present, at least, to return. What is now done for the spiritual good of the community in general, must be done in another way. But there is no reason why the venerable practice of catechizing the children should not still be observed. There is no reason why Christian parents, and parents who, though not experimentally acquainted with religion, wish their offspring to be trained aright, should not instruct their children in the great principles of the Christian religion. There is no reason why every Christian family should not as formerly be a Sabbath school, and the Catechism be restored to the honored place it so long and so nobly occupied at the New England fairs.

## HOME MISSIONS.

Notices from the Home Missionary for March.

## IOWA.

**The new missionaries.**—The band of young brethren from Andover, are making a strong and favorable impression on the churches and community at large, by the pure spirit and marked energy of their labors.

**Congregational Association.**—Such an association has just been formed in northern Iowa. Four ministers were present at the formation, and three others who could not be present, were there in heart.

**A Yankee measure.**—The Governor making no appointment for Thanksgiving, one of the missionaries appointed the 30th of Nov. to be so observed by his own little church, and preached an appropriate sermon. To many it was a new and strange thing—but all were delighted with the observance of the day, and of their penny presented to the cause of Home Missions, \$4.70. In another feeble church, though not on a similar occasion, \$15.50 were contributed to the same object. The latter "Yankee measure" is not less commendable than the former.

## MISSOURI.

The three churches of Salem, Deep-water, and Osceola, in which Rev. A. Jones labors, have admitted the past year 17, 5, and 6 members respectively. All have been considerably revived, and have walked together in the unity of the spirit, and the bonds of peace.

**Encouraging.**—Rev. Mr. Wier, of Morgan Co. says, that "the ministerial ranks are filling up in our Missouri country, which seems to promise better days to come." Truth makes silent but sure conquests over error—and Christians advance in piety. The Cumberland Presbyterians in the neighborhood, sincerely, prayerfully and effectually co-operate with Mr. Wier and his church.

## WISCONSIN.

**Small-pox.**—The village of Platteville has been severely visited with this scourge since the latter part of October. It did not become fatal till December. Fifteen have since fallen victims to its power. The whole village is affected. It seizes every body, whether protected by previous vaccination or not. The consequence is, that all business is at a stand, schools are suspended, and places of worship nearly deserted. The end is not yet.

**Shakes.**—A place well reputed for morality heretofore, has in three stores that keep and sell alcohol. Members of a Temperance Society have violated their pledge, and been engaged abroad in a drinking frolic—and what is worse still, a minister and some of the members of his church, spent a whole Sabbath in travelling, reaching home in the evening, and by this example great evil has been done.

## ILLINOIS.

**Sabbath school books.**—A missionary who has three Sabbath schools under his charge, and expects to add one or two more shortly, all five miles distant from each other, rejoices in the increased numbers and interest of the scholars, as the result of the donation of two libraries from the Mass. S. S. Society, and one from the American S. S. Union. These libraries constitute almost the entire reading of the young—other books being few—and they excite great interest in the parents, and much mourning on the part of errands.

**Stated ministry.**—Where there is no public worship of God, there will be no Sabbath—not private devotion, but secular business and pleasure will engage the attention of nearly the whole community. Many professing Christians are cast down if not destroyed utterly, by the temptations that meet them where the Gospel and its ordinances are not regularly maintained.

They are the light of the world; and if the light that is in them be darkness, how great is that darkness!

**Elc-Gro.**—Two good school-houses have been built, and made comfortable for schools and religious meetings, at the two extremes of the Grove. Congregations are good—some times large. A growing interest is manifested in the great subjects discussed.

**Troubles.**—Not a conversion for six months. Plain and pungent preaching, popular, but infellectual. Professors, pleased with the most solemn warnings, and yet remaining as stupid as ever! Troubles not peculiar to the missionary.

## INDIANA.

**Missionary life.**—The missionary sick; his family sick; his widowed sister and her family brought to his house, sick also; all crowded together into one room, with only one fire-place; family expenses greatly increased; no means of meeting them; and when recovered or recovered, without an ounce of sugar in the house for a month, and without winter clothing or the means of obtaining it! Yet, says the missionary, whose case is thus described, "I have never repeated engaging in this work. My Master and Saviour had not where to lay his head. I love his cause, and in it I expect to labor until death."

## MICHIGAN.

**Fentonville, and Cook's Settlement.**—Rev. Mr. Burghard divides his labors between two settlements. The field is large. He has seventeen miles of road in a line besides roads running in every direction from this, log cabins to be found on all of them. Visiting the people brings them out to hear him preach. 150 have signed the total abstinence pledge in Fentonville, 100 in Cook's Settlement. Two efficient Washington Societies have been formed.

**Somers and Hanover.**—Congregations are more regular and steady in their attendance than heretofore. The Sabbath schools have received a new impulse, from the libraries received from the kindness of eastern friends.

**Grand River Valley.**—Rev. Mr. Waring spends three-fourths of his time at Grandville, where there is but one church organized, and no other place of worship within seven miles. He has a Sabbath school of 50, and a Bible class of 25. Prospects of enlargement are flattering. The other fourth of his time is devoted to Tallma, 15 miles distant, where are a number of Presbyterian families—and sometimes he extends his labors to Grand Haven. The whole Valley is rapidly filling up.

**St. Joseph.**—Inhabitants, four or five hundred. A large part of them worship no where. Mr. Hawley's congregation, however, is gradually increasing. It is situated on the shore of Lake Michigan, and will become an important place. Receipts of the Treasury during the month of January, \$7,033.28. Missionaries appointed, 12. Missionaries re-appointed, 31.

## REMARKS.

Evidence of the importance of the Home Missionary enterprise, accumulates every month. It cannot be over-estimated. It involves the dearest interests of the country and the world—of time and eternity. The preservation of our National Union has been regarded by many of our wisest politicians as deeply involved in the construction of "national roads," of canals and railroads—justly no doubt; but far more deeply is it involved in the continuous and extended labors of evangelical missionaries among the less enlightened and less evangelized portions of our population. But the hearts of our fellow citizens together by the strong tie of the truth of God, and infuse into them universally, the meek spirit of the Gospel, and all our public immunities are safe enough—our Union and all the blessings connected with it may then defy every adverse influence from whatever quarter it come.

## CAPITAL PUNISHMENT.

The committee of our Legislature to whom this subject was referred, have reported, "that it is due to the commissioners who have been engaged in an arduous and responsible duty for several years, to defer action upon any particular branch of the criminal law, until the whole penal code reported by them shall come before the House. The committee therefore ask to be discharged from the further consideration of the subject."

The chairman of the Committee, by himself alone, has presented a minority report, in which he urges with much show of learning the abolition of capital punishment. The Boston Traveller approves this last report, and bestows upon it a high wrought eulogy. He says, "a reporter has descended upon the moral rights of governments in a clear and methodical manner, and he has worked out his conclusions by the combined assistance of logic and metaphysics. In our humble judgment are incontrovertible." Logic and metaphysics! Those are weighty words, but not quite so weighty as the Bible, which is not alluded to in the eulogy, nor in the quotations made from the minority report. We have no confidence in that logic which dispenses with Revelation. "I tell you," says Goethe, "a fellow that speculates is like a brute driven in a circle on a barren heath by an evil spirit, whilst fair green meadows lie every where around." And Halburton, as quoted by Cheever, says, "trying to fetch up the truth without diving for it, is like walking a line to the stars, and some words that are nourished by the waters to the waters, and please themselves with those," to which Mr. C. adds: "It must be confessed there is a great deal of sea weed of philosophy brought up, instead of shells and pearls; there are regions, however, where this sort of weed may make a very good compost for the production of better things in the sandy places on one's intellectual premises."

We might as well say here as anywhere, that the "learned" gentlemen who drew up and voted unanimously for the minority report, Mr. M. Newhall, a Universalist minister; and this reminds us of the remark of Mr. Phelps in commencing his argument before the committee, that "the petition (against capital punishment) was gotten up by men who are opposed to penal law in all its parts, and their war upon capital punishment, contemplates the removal of all legal restraints." It is in general a war, alike upon human and divine penalties, and it is instigated by a spirit which is mad against directly, or mediately, through human agency; and the probability is, that when one jot or tittle of God's law falls, the legislator of Massachusetts will abolish the penalty of death for murder, and not much sooner.

It was no part of our intention to offer an argument—this would be superfluous after all we have lately published from Mr. Phelps, not of "metaphysics," but of sound, incontrovertible Scripture argument. Those who choose, with a line too short, may fetch up sea weeds, and please themselves with those. We choose to abide by the "Word and the Testimony" as the basis of all human society and government, and as our only and infallible guide on the great question of life for life; only adding in the words of Mr. Cheever, that "the human mind in relation to the word of God is like a kite, needing to be confined, that it may steadily soar. If a mind in the vague aspirations of a philosopher freed from the shackles of this bondage, and will be released, then it happens as with a boy's paper kite in the air when the string is broken; for a moment it soars more loftily, then wavers irregularly, and plunges headlong to the earth."

A large meeting of the citizens of Philadelphia, has been held recently, to adopt measures to secure to their public schools "the right and privilege to read the Holy Scriptures." At this meeting the following resolution among others was unanimously adopted.

"Resolved, That the present crisis demands, that without distinction of party, sect or profession, every man who loves his country, and his Bible, and his God, is bound by all lawful and honorable means, to resist every attempt to banish the Bible from our public institutions."

The Philadelphia Presbyterian says that there were present at the above meeting, held in Independence Square, between five and six thousand men, and that all were enthusiastic and united. The same paper adds:

The Roman Catholics are indefatigable, the Jews are abroad, and their terrible influence is about to be felt in every institution in our country. The only remedy, under God, is the union of protestants in their purposes and aims, and especially in the proper education of their own children.

## MADISON UNIVERSITY.

An institution with this name has recently been incorporated by the Legislature of Indiana, to be located near the city of Madison or its vicinity; and at a late meeting of the Board was regularly organized for the purpose of promoting "liberal education and learning, having a just respect to, and instruction in the religion of nature, and of the Holy Scriptures," by the choice of Rev. E. D. MACMASTER, President and Professor of Mental and Moral Philosophy; Rev. WM. C. ANDERSON, Prof. of Logic, Rhetoric and Belles Lettres; THOMAS H. HYMES, Prof. of Mathematics and Natural Philosophy; M. STURGES, Prof. of Languages; and H. THOMPSON, Prof. of Natural History. A preparatory department is established under the ministerial care of Mr. Thompson. The institution will go into full operation the first Monday of May next. A preliminary session has already commenced, and the number of students in attendance is between 75 and 80.

## MR. WISE AND SLAVERY.

In the farwell address of Mr. Wise to his constituents, he states, that of all the white children in his district between the ages of 7 and 15, only one third attend any school. The number of slaves he estimates at 35,325, worth at \$200 each, \$7,065,000. The following passage from the address exhibits the man, and something more—

"I have given you the number of your slaves, and their valuation at the low price of \$200 per head. And I placed the number of slaves and their valuation in immediate juxtaposition with the statistics of education, to suggest to you at once the source from whence his wants should be supplied. You know I am no fanatic; I have all my life been opposed to the anti-slavery cause. I have reasons to be bold, then, on the point I am about to make. I am as well a slaveholder as the advocate of slaveholders, and have been so. I have a right to say, then, that the slave is nothing but a mass of ignorance. The State policy does not allow them the liberty to learn to read and write. I don't mean to find fault with this policy. If I was so I should be a hypocrite. But the large majority of the Union seem to be bent on waging war upon our institutions. But so it is—the slaves, I repeat, are a mass of ignorance, and State policy keeps them so. What, then, is the remedy? Why, the property in that compulsory mass of ignorance ought to be seized to pay for enlightening every poor white child in every parish."

He then proceeds to show that a tax of \$14.44 cents per head, would yield the sum of \$509,435.40—enough with what is already raised, to bring the school master to the door of every child, rich and poor, male and female, in the whole district. "We have in the above paragraph (1.) The Southern definition of a fanatic; he is one who would 'break every yoke,' under the heavy burden of what is already raised, to bring the school master to the door of every child, rich and poor, male and female, in the whole district. (2.) When a Southern statesman would please his constituents, he must make his bow, accompanied with the most obliging assurances that he is not a fanatic. But he always advocates the same policy, and always will, as a most divine institution, and most benign and happy in its social influences, (3.) Next comes the declaration that the slaves are a 'mass of ignorance,'—a fact which some at the North seem not to know, or not willing to confess. (4.) We are told that this 'mass of ignorance is produced by 'State policy,' it is not an evil which forces itself in through the barriers of law, but it is sought and secured by law,—by a 'State policy' which is proud, defended, cherished, and in tones of tenderest affection called *ours*,—a policy which not only accretes and consolidates ignorance among the slaves, but which rolls the same black cloud over two thirds of the white children; and, (5.) To finish the picture, we have the proposition to tax this 'mass' of black ignorance for the benefit of the collateral mass of white ignorance. We have here Southern statesmanship and philanthropy, and humanity, and morality, all grouped together. Slavery is the cause of the deplorable and disgraceful ignorance among the white people of the State which Mr. Wise represents, and yet this cause is not only acknowledged and perpetuated, and the slaves, but which rolls the same black cloud over two thirds of the white children; and, (5.) 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## Poetry.

## THE FREE KIRK OF SCOTLAND.

The ancient hymn of the General Assembly here described, long since 15, 1643.

Ye great Assembly might—The Kirk! she shall be high  
 Shall Scotia's holy Kirk be free, or fettered by the State?  
 The friends of truth, the wise, the good, with one consent  
 Agree—We will not wear degrading chains—The Kirk! she shall be free!

John Knox, that bold and wondrous man, three hundred  
 years ago,  
 To tyrant rule o'er Kirk and State sternly opposed;  
 And now, when tyrant rule again would lead the Scottish  
 knee, He wakes and shouts his old heroic cry.

If Waver and Knox had led the train, full half a thousand  
 more  
 Follow their path, the people's guides, illustrious ever—  
 For truth they seek and conscience right, and moral liberty.  
 And with one voice they cry, God's law shall be free!

If Scotia could old heroes boast, and speak their names in  
 truth,  
 A nobler race she never beheld, defenders of God's truth,  
 Who care not, if the drops they drink of bitter poison,  
 As they may win the lasting crown, God's law shall be free!

The Father gave his much loved Manse, the scene of joys  
 long given,  
 The trees, the flowers his daughter's trained, to find a  
 home unknown;  
 His Manse is just his daughter's home; his home on high  
 shall be!

These flowers of thought now fragrant bloom, The Kirk!  
 God's law shall be free!  
 God's blessing on you, noble men! and calm how'd  
 women too!  
 Who quit your desert earthly joys, and yet ye never rest  
 But sweeten joys ye've left behind, and kindle up your  
 fire.

For by your course Old Scotia's Kirk, The holy Kirk  
 is free!  
 We hail you, honored Brethren dear!—for thus our "Pit-  
 gram" band  
 For parent, truth their home, far from the world, and  
 land;  
 And here they stand as now they cry, The Church!  
 Christ's law shall be free!

And lo! with you the million throng of kindred spirit  
 who,  
 With whom from each glen and hill, from hill and ocean's  
 flood,  
 Break forth in loud and long, and sweetest  
 tones,  
 "We thank Thee, Shepherd of thy host, The Kirk!  
 God's law shall be free!"

My Lord and Master I rejoice in thee!  
 I love thy meekness, thy humility—  
 To me thy grace impart, that I may grow  
 In likeness to thyself—thy virtues show.

When worldly men contention make, make meek  
 To bear contempt with patience, and still seek  
 To do them good who have no wrong to seek;  
 They hate thee too, O Lord, thy works, thy laws;  
 But thou dost suffer long with sinful men,  
 And often seek their worthless hearts to win;  
 Though oft rejected, still thy Spirit strives,  
 And still thy mercy lengthens out their lives.

From what a height of glory dost Thou bow,  
 And condescend to notice things below  
 There's none too mean, too poor for thy regard,  
 And none who seek thee, from thee are debared.  
 Boston, March 18, 1844.

STANZAS AT BEVERLY, MASS.

In Beverly the building  
 I sought the other day,  
 Where forty years ago, my sire  
 His infant gave away,  
 I sought it, for I loved  
 Where he had placed his foot,  
 My own, in deep humility,  
 And final love, to put.

I entered it—most holy  
 Appeared that house of prayer,  
 Yet more than common holiness  
 Its beauty seemed to wear—  
 For there the waters bathed me,  
 And solemn words were said,  
 And Father, Son and Holy Ghost  
 Invoked upon my head.

Of all the congregation  
 Who looked in reverence on,  
 The elders and the blooming youth,  
 Each worshiper was gone,  
 And he, with hush of voice,  
 His office 'twas to leave  
 My holy brow, and name my name,  
 Was hidden in the grave.

What years have passed, of sorrow,  
 That hours and this between—  
 That moments of enjoyment, I  
 That interval have seen—  
 I wept that I had measured  
 The half of life's track;  
 I smiled that worlds were poor to bribe  
 The weary pilgrim back.

I sighed, that in the journey  
 Where blessings are so few,  
 For even the most favored, I  
 But sunny portion knew,  
 And chiefly in the season  
 Of confidence and pride,  
 My youth was forced the dangerous way  
 Without my father's guide.

Who my sainted father,  
 Who took me in his arms,  
 And held me to the minister,  
 And kissed away my tears,  
 I feel his presence near me,  
 He blesses me once more—  
 Aye, where he gave me up to God  
 Just forty years ago before.

Wm. B. TAPPAN.

The Family Circle.

ADVICE TO A DAUGHTER.

By the Rev. Wm. F. SARGENT.

Let me counsel you, then, never to  
 utter an expression, or do an act which  
 even looks like soliciting any gentleman's  
 attention. Remember that every ex-  
 pression of civility to be of any value  
 must be perfectly voluntary, and not  
 wish on your part, whether directly or  
 indirectly expressed to make yourself a  
 favorite, will be certain to awaken the  
 disapproval of all who know it. I would not  
 recommend to you any thing like a prudish  
 or affected reserve—but even this is not  
 unimportant, as an excessive  
 forwardness. While you so modestly  
 accept any attentions which propriety  
 warrants, let there be no attempt at  
 artificial insinuations on one hand, or attacking  
 a man's heart by storm on the other.

Be not ambitious to be considered a  
 beauty, indeed, I had rather you would  
 be almost any thing else which does not  
 involve gross moral obliquity than this.  
 It is the fate of most belles that they be-  
 come vain, think of nothing, and care for  
 nothing beyond personal display—and not

unfrequently sacrifice themselves in a  
 mad bargain which endures their desti-  
 nity for life. The more of solid and en-  
 doring esteem you enjoy, the better; and  
 you ought to gain whatever of this you  
 can by honorable means, but to be ad-  
 mired, caressed and flattered for mere  
 accidental qualities, which involve nothing  
 of intellect or moral worth, ought to  
 render any girl, who is the subject of  
 it an object of pity. You are at liberty  
 to desire the good opinion of every gen-  
 tleman of your acquaintance, but it would  
 be worse than folly in you to be ambi-  
 tious of a blind admiration.

I will only add, that you ought to be  
 on your guard against the influence of  
 flattery. Rely on it, the man who flatters  
 you, whatever he may profess, is not your  
 friend.

It was a much kinder office, and a  
 real mark of friendship, when you were  
 tenderly, yet honestly of your faults, and  
 you yield a little to flattery you have  
 placed yourself on dangerous ground; if  
 you continue to yield, you are not im-  
 probably undone.

THE CRADLE.

Little Philip is laid aside to die, almost  
 as soon as born, but the sheltering wing  
 of Providence is spread over him, and he  
 gains the cradle, that refuge of the weak,  
 who cannot take care of themselves. He  
 is nourished and cherished, trained and  
 guided by his faithful mother, who as-  
 sures the pleasures of the friends with the  
 acquisition of divine knowledge, and makes  
 sure that her son never shall forget the  
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rate condition, when wanted. The good  
 farmer has his house for his farm im-  
 plements, as well as for himself, and he  
 is careful that all shall be put in their  
 place, as fast as the season throws them  
 out of use. In the winter all are care-  
 fully examined, and the necessary repairs  
 are made. The farmer who permits this  
 work to pass until the spring, will find  
 many valuable hours, if not days, at a  
 time when one, if lost, is with difficulty  
 overtaken.—*Albany Cultivator.*

HINTS FOR CHOOSING MEAT AT MARKET.

—We have often been surprised at the ig-  
 norance displayed by housekeepers in the  
 selections which they frequently make at  
 the market for their family supplies. Many  
 seem to think if they have chosen from an  
 overgrown beast or bird, with large bones,  
 and loaded with masses of fat upon its flesh,  
 that they have been particularly lucky and  
 secured an excellent dish. In reality, the  
 probability, they have taken the very worst,  
 and the least profitable for consumption.  
 In purchasing a quarter of any animal, or  
 pieces from it, we should select such as  
 have the smallest, thinnest and flattest  
 bones; consequently, the fattest and most  
 layers with the lean. This will almost  
 invariably be found tender, juicy and profit-  
 able. On the contrary, meat with large,  
 round, thick bones, of a coarse grain, and  
 heavy, will prove tough, unwholesome, and  
 so far as the profitable part is concerned,  
 not worth so much by 25 to 50 per cent. as  
 the finer bone qualities. Poultry which  
 has long, coarse legs, neck and head, ought  
 to be avoided; while that with short, fine,  
 long, round, and slender legs, and a fine,  
 short neck and head, if of a suitable  
 age, should be preferred.

THE CRADLE.

Little Philip is laid aside to die, almost  
 as soon as born, but the sheltering wing  
 of Providence is spread over him, and he  
 gains the cradle, that refuge of the weak,  
 who cannot take care of themselves. He  
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